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AUGUST 1903



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THE CAMPBELL BAKING



ESSENE ADVERTISER

# THE ESSENE

Vol. 3

August, 1903

No. 2

Edited by  
J. A. EDGENTON and GRACE M. BROWN

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### *HOT WEATHER RELIGION.*

It is the time of year when most of the folks get out of the habit of going to church, and most of the ministers get out of the habit of preaching. Just why this is so no psychologist has ever figured out. According to the good, old orthodox idea, the torrid season, from its very suggestiveness of the more torrid spell waiting on the other side, ought to draw sinners to repentance; but it does not. Rather it seems to have the opposite effect of driving the very elect to the world, the flesh and the devil—or to the summer resorts, which are much the same thing.

This may seem a flippant treatment of a solemn

subject, but it is not so. It is simply an inquiry into why people desert the ministrations of the pastor just when his ethical precepts are most needed. Those who go on vacations have little to occupy their time, and it is recorded that "Satan finds some mischief for idle hands to do"—especially in July. Those who do not go on a vacation are in a state of mind, owing to that fact, which needs spiritual ministrations. Old Sol has a habit of boiling more kinds of iniquity into us in the three hot months than we can freeze and bleach out all winter. Just why the shepherds should leave the flocks to the wiles of the destroyer when the latter most rages is one of those unexplainable facts that baffle the student of things human. The shepherds themselves lay it to the fact that the flocks will not heed the keeper's voice—in fact, will not listen to it at all. The flocks themselves intimate that—well, the "sermons in stones," in trees, in brooks and in bird songs are very much more interesting than some other sermons they have heard. And there you are.

Still, people have the same habit of dying in the summer as at other times. In fact, owing to the injudicious absorption of cucumbers, watermelons, microbes, drug store ice cream and other deadly concoctions, the tendency to shuffle off seems to rise with the mercury. The doctors of the physical body are never



busier than in the heated spell—possibly another reason of the increased mortality. Just why the doctors of the spiritual body should quit the game at its most interesting stage is something on which the soul-healers themselves offer no very satisfactory explanation. Most of them say they need a rest; and while they do not add this, it is doubtless a fact, that the congregation needs a rest more than the preachers. At any rate, there is a general air of lassitude and ennui about the whole affair that seems to indicate both sides have had about all that sort of thing they can stand; so it is, perhaps, just as well to knock off for a while and recover from its prostrating effects.

But how does the battle with Satan progress in the meantime? Does he not gain more headway during the vacation than the ministers are able to fight him back in the other nine months? When there is a prairie fire, men do not stop to take a three hours' nap while it is going on. They would know, if they did, that they might as well continue sleeping, for the fire would be in the next county by that time.

However, his Satanic Majesty seems to thrive very well, thank you, whether in the vacation season or out of it; so, perhaps, it does not so much matter.

We cannot help wondering if the attentions of the god of day had the same effect on the old sun wor-

4  
shippers they do on present-day religionists. It would seem that the former would grow more devout as their duty warmed up to his work, and instead of chasing them out of their places of worship he would chase them in.

It must be admitted that there is something about hot weather that does not agree with the heavenly frame of mind—especially where the latter has not "struck in." It is hard for a man to be devout with a wilted collar and a small stream of perspiration trickling down the back of his neck.

Taking it all in all, the matter is not an occasion for pessimism. "The groves were God's first temples." It is not absolutely certain that men cannot get as much religion out of parks, streams, mountains and nature's thousand oracles as out of some kinds of modern preaching.



The empress dowager of China has issued a manifesto against the Chinese women binding their feet. Now, if some American dowager of authority would take a like stand against binding the waist, America might hope to keep in sight of the progress of the Chinese.

*PROPHECY.*

Some souls have stood upon the height  
And with an inward eye  
Have seen afar a wondrous light  
Shine downward from on high.  
And in that dream of prophecy  
Have looked upon the years to be.

Not only those of ancient time,  
The seers of Israel,  
Have glimpsed the spectacle sublime  
And felt the magic spell;  
But later prophets, open-eyed,  
Have seen the curtain drawn aside.

Savonarola knew in trance  
The blow that soon would fall;  
And Joan, who led the hosts of France,  
Heard airy voices call.  
The mystic, Swedenborg, was given  
To look into the courts of heaven.

How many others through the past,  
By word and act have shown  
That portions of God's purpose vast  
To them are not unknown.

THE ESSENCE.

What light from off that central Sun  
Shone o'er the soul of Washington!

Eye has not seen, ear has not heard,  
The tongue has not expressed.

The music and the light conferred  
Upon those spirits blest,

To whom has come the thrilling sense  
Of God's eternal immanence.

Through all the inmost being runs  
One trumpet note: Believe.

Through the long process of the suns  
Faith shall all things achieve,

Shall mount unto the heights at last  
And view the future and the past.

The dreams the saint and seer possess,  
What pen can picture these?

What sunny hills of happiness  
The dying martyr sees!

What inward gleams illuminate  
The spirits of the truly great!

God finds some souls in every age,  
Who, though in bodies weak,

Can yet reveal His hidden page  
And can His message speak;

And though the people persecute  
The seer, the seed will bear its fruit.

He reigneth yet; His word to-day  
Is heard throughout the land.  
The voices cry, "Prepare the way,  
His kingdom is at hand."  
But we, besotted in our greed,  
Pass coldly by and give no heed.



A group of scientists ascended Mt. Pelor the day before the eruption, looked wise and owl-like, descended, prepared a report that St. Pierre was in no danger, went to bed and awoke in Eternity the next morning. The report was afterward found in the room among the dead scientists. It was lying on the table where it had been signed and the light from the fires of the still blazing volcano played over it, as if in mockery of the boasted knowledge of man.



The real struggle in all ages has been between selfishness and God. Over the door of every place of worship should be inscribed the words: "Leave Self Behind, All Ye Who Enter Here."



## *Common Sense Talks*

### *With Ione*

*"He who doeth unto his brother good hath more to be thankful for than he who receiveth the goodness, for he in the action opens his own channel wider to receive goodness from God."*

Many centuries ago was this simple sentence penned. A few centuries later the beautiful Christ gave his sweet teaching of give, give, give. All nature expresses the law of compensation which comes as we give, even all that we have. All life seems to declare the glory of giving, and so receiving in greater abundance that we may have more to give; and yet how difficult it is for us to realize the happiness which comes through free and happy giving!

Not necessarily the giving of goods and chattels. That is the cheapest kind of giving, and a kind that through lack of discrimination is often harmful; but giving of your love and thought, of radiating a happy

atmosphere and helping through your positive thought to strengthen the thought of the world.

We often have to earn the right to labor in the Master's vineyard. It is a great privilege to serve and to give. The entire training of the disciple is that he may give with discrimination and that he may have within himself the things that are worth giving.

Nothing can come out of the mind unless there is something in it. On no plane can you give unless you have something to give. On the other hand, how can you keep accumulating new treasures unless you use and give what you already have. If all the treasures of the universe were in circulation, each man would give and receive in such abundance that the question of mine and thine could never be thought of. There would be no question of my possession or lack of possession. Life would be freely and joyously expressed.

Most of us are in such bondage to conditions, such slaves to material things. We spend half our lives in accumulating trash and the other half in struggling to keep others out of our particular storehouse. Then when it suddenly dawns upon us that it is trash, and that we have forgotten the real things in our struggle, we wonder why it is so hard to accumulate those indestructible things when we have placed our entire

force upon that which moth and rust are surely destroying.

Few people can endure the gifts of life on the material plane. They so strenuously grasp and hold, they so persistently raise the barrier of selfishness, that they are smothered under the weight of their miserable possessions. Is it surprising that they lose them and that their trembling hands refuse to hold more and greater treasures, when the destructive forces are in such powerful action?

The man who will not give is incapable of receiving. He does not love, and the constructive force has not free expression. When a man does not wish to be taught through love and does not desire to live the love life, he will always be taught his lessons through his own disintegration. It is not necessary to learn our lessons through pain. We can learn them far better and more rapidly through joy.

This grasping selfishness is the root of all the misery of humanity. It is so utterly useless. Why can we not live in the positive expression? Rejoice in the gifts of life and invite others to rejoice with us.

I know a student, one of the most devoted truth-seekers, who talks beautifully about the eternal now. She says she knows there is no future and there is no past. It is all here and now. Yet that blessed soul

## THE ESSENCE.

has trunks and bags and boxes full of things she is saving. Now what do you suppose she is saving for? If there is only to-day, why not give all those accumulations to people who can use them to-day?

Don't save things. Use them. If you cannot use them, some one else can. You need not be afraid you will not have more, because you will if you need them, and possibly you do not need so much as you think you do anyway. A vessel which is used is clean and holy. It lasts as long as it is cared for and used. One that is put away soon grows weary and dusty and wears out. Moth and rust are the fate of the useless, stored-up, material treasures.



The riches of this great universe are dispensed with justice. With our limited vision it does not always seem so. We think because one man has more money than another that he is so much richer. He has no more of the treasure of the universe than the man who has not a dollar, and unless he realizes his responsibility of possession, and that he may be only the Master's steward, he may be most pitifully poor. No matter what your possession may be, whether treasure of the mind or of the pocket, it is your responsibility, and we are apt to gain our life lessons through

our use of that responsibility. We may only see the surface side of things. The true meaning and the real justice may be imperceptible to our present understanding. True justice is true love, and love does not make mistakes.

Just keep in the positive attitude of mind that you have no responsibility about anybody's else treasure. Your concern is only with your own, and you have an abundance and plenty to spare if you will only receive it. When you deserve more, when you are capable of attracting more on any plane, you will have more.

In the wise adjustment of things love is the guiding force. On the material plane there is so much false pride about receiving as well as selfishness about giving. Sometimes it is a greater thing to receive in the right spirit than it is to give. Love overcomes and smoothes the way. If my brother loves me, why may he not have the privilege of serving me. Should I deprive him of that happiness through my own false pride? When you give out of the fullness of your own heart and appreciate the richness which comes through true giving you will be glad to be served by others for their good as well as your own.

It is wonderful how rich we find ourselves to be when we give our love-thoughts to the world. We



may have imagined we had nothing to give. We find we have everything. Dollars are nothing compared to other things, but we even have more dollars. It is not usually wise to give dollars, but have you any loving thoughts, any kind words, any smiles? Ah, those are the things people need! Love thoughts! Sweet words! They are so alive, so satisfactory! And how you will receive them in return! The very dogs in the street understand and love you when you smile on them. How much more will be the response in the heart of your fellowman!

When you give your own sweeter life to the world, you attract such fullness of life and love from all God's life that you come into the consciousness of your oneness with that life. You realize that while you are in that complete consciousness no harm can possibly touch you on any plane. In His law there is no such thing as harm—there is only truth and love and love. The expression of that truth is always perfectly free, perfectly joyous.



In the atmosphere of truth all is positive life. It should be expressed in positive language. Such negative words as hate or fear should be eliminated from

the vocabulary of a man who wishes to attract the constructive forces. We must not think of fear. It is easy with the positive thought to change the basis of the mind's action from fear to confidence, to throw out all delusion of the senses and cast our burden on the Lord. We can send all our troubled thoughts out into the universal thought. The law of spiritual alchemy will soon adjust matters just as the earth and the water and the sun will disinfect on the material plane what is thrown into them. The pure atmosphere of truth re-arranges all the misplaced particles. All this delusion is simply a temporary disarrangement probably caused by a lack of faith, which paralyses the will for a time.

Faith without complete understanding is better than understanding without faith, just as love without wisdom is better than wisdom without love. But together they produce the perfect interaction and in truth do the work of the Lord.



We cannot afford to allow the thought of separateness to enter our consciousness. It is one of the great dangers of a growing soul. As we develop the intellect we are apt to feel ourselves drifting away from the folks. The instant we feel that condition is the

moment to call a halt and see whither such feelings are leading us. We are here that we may serve each other as well as develop ourselves, and we must realize our oneness with the all-life. This study of truth, this concentration toward holy things, is a constant purification of the mind as well as of the heart. We must understand our motive and our inmost selves must be guarded, lest we let the selfishness in anyway interfere with our work of purification.

Selfishness is the commonest quality in existence. It permeates all humanity and few hearts recognize their own great selfishness. The mother who sacrifices her entire life for her children is full of the selfishness of motherhood. The child is here, a little different, and a good deal more worth while than other and more common children. It is nature's protection for the child some times, but a purely selfish expression from the mother. To be sure, that is a higher plane than if she devoted her life to herself, but it is simply a different—possibly a more refined—kind of selfishness.

It is easy to give to those we love. How beautiful and how natural to make them happy, to shield them from the severities of life. But sometimes those who have the least claim upon us, and who have the least love in themselves—therefore give us the least—have

the greatest need, and it is a positive proof of our approach to the divine love when we can give as freely to those as we can to our own. The divine love includes all. It flows out freely, radiating in perfect expression to everyone who will receive without the slightest thought of compensation of any kind.

I do not wish to underestimate the importance of our duty to those we love. The very giving of our love to them makes us less limited in our love for all. It is the purifying of the motive that counteracts the selfishness. In one case it may be more selfish to give to your own, if you feel that some people belong more to you than others; in another less. It depends upon the motive what the result of any soul-force will express.

A great force in the nature may be transformed into what we call a virtue or a vice. The motive is the engine which controls the whole machine. And such a marvelous machine is this human being! Even the quality of love reversed and expressed in its lower vibration becomes as powerful a force toward destruction as in its positive attitude it is for construction. It is vitally important to cultivate this self of ourselves and train it to understand and use the forces of the universe constructively.

Every experience of life has a living, present value.

We are coming into the understanding that these experiences need not be sorrowful in order to make their impression. Too long we have had the thought that our griefs alone bring us to the realization of truth. If our experiences come through delusion they have their use of course, but the happy experiences make just as strong an impression, and we should find all of our lessons through the positive expression. We shall as soon as we understand our relation to life and its universal manifestation a little more clearly.

What we want to do with our experiences is to purify them and exalt them into use, thereby keeping the essence of their quality. The value of everything to us is what we make it mean in the development of character. So we should never have regret over anything. An act of indiscretion in the past may have made a channel through which divine wisdom and love can more freely flow. Sometimes people are brought into the desire for truth through humiliation and sorrow. The light comes in many ways, and frequently through sorrow, just as the sunlight is more striking, and impresses the senses more vividly, as it penetrates through the heavy foliage, and so contrasts with the shadow. Some temperaments cannot endure all sunshine, and some cannot endure the darkness. In truth and universal justice all is adjusted. What does



## THE ESSENCE

anything else matter if an awakened soul comes into the glorious consciousness of its true being?

Self-gratification turns to ashes—the ashes of worm-wood. The only happiness is the free expression of love. Give because you love to give, without thought of any return, even from the universal abundance. You can no more escape the law of compensation than you can escape any other law, but the true expression of life has no time to think of reward. It is so complete in its divine radiance that it receives as freely and as joyously as it gives, realizing we are all one—all children of one supreme Father—equal on all planes of His abundant life.



## THE MATTER WITH US AS A PEOPLE.

We breathe too little.

We eat too much.

We drink too little water.

We drink too much tea, coffee and whisky.

We key up too high.

We relax too little.

We are too ambitious for power and not slow enough for health and happiness.

We get into states of stress and produce great distress.—*Human Faculty.*

*SPIRITUALITY.*

There are a thousand theories as to the external needs of the age. Some one proposes this panacea; some one else would apply a different one. But outward salves would never cure the disease. They may allay the pain. They may open up channels or remove obstacles. They may soothe the nerves. But the cure must come from within.

What men need to-day is a spiritual awakening, a regeneration. That must go all through the body of society. Other things may alleviate. That alone can cure.

In other words, we must get right within. Then we shall become right without.

The word spiritual has been abused by fakirs, and yet it furnishes the keynote of human progress. It represents God-in-man. In itself it is pure and genuine. Through self-seekers it has been drawn into the mire of physical phenomena. But the word itself rises out of all the mists that have gathered about it. Like Christianity, it has been so strong that all the isms tacked to it could not drag it down.

We need the awakening, the realization, the new birth. This is the inception of all the higher life. Given this and a man's outward life will become sweet and

pure, like his inward. Given this, and Love will take the place of Self as the dominant motive of action. Given this, and a man literally has a new heaven within him and a new earth without.

The seeming must not be confounded with the real. There are those who profess to have been quickened by the spirit who are as dead as the Norse gods. Neither let them mislead you nor deter you. There would be no counterfeit were there no real coin for it to imitate. Because you find the spurious, do not cease in your search for the true. The new birth is an actual, palpable, living, conscious fact. It is the greatest thing in human experience. The man who gains it discovers a well of living water within him. He no longer needs speculate about God. He has an awareness of God, an intuitive perception higher than all logic. He does not need to be told of immortality. He lives in a conscious immortality every day.

This is the starting point. When a man has it within him like a burning fire, he must express it. He must give it to others. He must incorporate it in his character; enfold it in his thought and speech; body it forth in his deeds and live it in his life.

The man who has awakened in his inward life will let his new-found light shine. He will apply his Christianity to those about him. "Faith without works is

dead." But works without faith never were alive. They would be something like a watch running without a mainspring.

Spirituality includes all the other things for which we long:

Liberty! It is only as we rise more and more into the spiritual that we gain real freedom. The material is the realm of limitation, and therefore of law; but in the spiritual perception we are free.

Love! It is purely a spiritual quality, and draws together the souls of men. Love that is of the body is lust. Real love prompts sacrifice.

Brotherhood! Men are not brothers on the physical plane. It is only on the spiritual plane that equality and disinterested regard begin. The man who is really in the thought of brotherhood will seek to express it politically, socially, industrially and in all practical ways.

Unselfishness! Religion is a bending back out of selfism unto the universal, God. The sense of false self-consciousness, separateness, belongs to the material. It is only as we rise in the spiritual that we reach the larger self, that we perceive our identity with all other beings. Regeneration is the only power that will drive out self.

Unity! God is one. When we come into the consciousness of God we are one.

Righteousness! Our outward lives will conform to our inward dreams. When we awaken to the beauty of the higher self, the lusts of the lower self will lose their power upon us.

Faith! It is the thought of the soul; and when the soul is awakened, we believe, we know, intuitively. If we really have faith, we can transform our lives, can gain energy, success, health and happiness.

All these things and many more come with spirituality. It is the key that opens the door to the highest and sweetest in life.

Hereafter we shall write more about Applied Christianity; but before we can apply a thing, we must have it; and the only way we can have genuine Christianity is by the inward revelation that the spirit within us is God.

How to reach that consciousness? Clean your life. Pray for truth and love and light. Sink the self and enter into the All. Know that you are dual and that the soul is the real you. "Ask and ye shall receive."



*LET US THINK.*

It has been said that every man has some peculiar train of thought which he falls into when alone, that this moulds his character—is, as it were, his motive power and the under-current of his actions. If the man is master of his thought he is master of his actions. We must come to the conclusion that the needful thing is to control the mind-action, and let the result be positive that we may express the constructive life.

The great trouble with most of us is that we do not think. We allow all kinds of thoughts to go tumbling through our minds and all sorts of emotions to take possession of our hearts, but do we control these thoughts? Are we master of our emotions and consequently of ourselves?

This world is a dear, beautiful home if we only knew it. Everything is here that we need to use in moulding our lives into absolute perfection. Why do we seem so supremely oblivious to our own power that we allow conditions to creep into our lives which are foreign to our tastes and destructive to our happiness? Why, did we say? Simply because we do not think. We do not know how to think.

It is truly surprising how many people are realizing the great importance of understanding mind-control



in order to control the conditions of the life, that we must concentrate and conserve the forces, and it can only be done by controlling the thought.

It does seem strange sometimes, doesn't it, to hear some of these new-thought teachers say there is no necessity for people to be poor on any plane, financially, physically or mentally; that we have all power within, and that the mighty power of attracting opulence from the universal life is ours? We are apt to say: "That is only a theory. The misery in the world proves it is not true." But they have touched a mighty key-note of truth and the constant *overcoming* of misery in the world proves the statement to be true.

It is not only possible, but it is the duty of every human being, to so master his thought that he is master of his speech and action as well.

There is a good deal said about the new thought these days. Everyone seems to have a different idea of it. Many schools of its various expression are springing up all over the world. After all, what is the new thought? Is it possible there can be anything new, or is it only that men are becoming conscious of themselves.

It reminds me of a young friend of mine who in fun picked up a pair of eye glasses a comrade had taken off for a moment, and put them on her own

eyes. They happened to be suited to her and immediately a new world was opened to her astonished gaze. She had not realized that she was near-sighted, but when she saw the leaves distinct on the trees and all nature revealing itself to her, her happiness knew no bounds, and she could not resist telling everyone what a beautiful world she had discovered.

Is not that the way with some of us who are commencing to get acquainted with ourselves and our possibilities? We want to tell everybody and get all of our friends to try our glasses.

It is not that there is anything new. We have always been surrounded and infilled with nature's finer forces. We have always been in touch with infinite things, only we have not been conscious of it.

Plato says, "Ideas rule the world," and I would not argue with that blessed genius for the world. Of course ideas rule the world. That is the great trouble. Suppose men should discover the divine in themselves and rule the idea! The world might become an abiding place worthy of the gods. Man might turn his angel side out and come into possession of his own. The true man is god-like. It is only the unreal, the delusion in him, that is cruel and sorrowful.

You see we do not always see each other clearly, and

with the eyes of truth. Sometimes it is not easy to pierce beneath the crusts with which people seem to think it necessary to cover themselves! It is a useful thing to realize that every human being is in reality just what the person who loves him best thinks that he is. It is a grave mistake to say that love is blind. Love is the only thing that is clear-sighted. When you see people and things with the eyes of love you can always depend upon your judgment. You will do exactly the right thing under such clairvoyant vision.

Don't imagine that is new-thought philosophy. The doctrine of love is the oldest and the newest creed in the world. It has been taught by the inspired teachers of all ages that love is the law and the essence of truth itself.

If only we could so live in that law that all in-harmony would evolve into harmony. When one commences to see into the causes of things, how he longs to adjust and to work always to help right these seeming wrongs!

A human being is the greatest magnet in existence, and he attracts what he thinks. Not what he thinks lightly and externally, oh, no. What he thinks in his heart. "As a man thinketh in his heart so is he." He is an exact microcosm of the universe, and has

within himself every element and every force in the universe. Therefore, he must have the power to attract what he requires for the harmonious expression of universal life.

It is a great privilege to be created a human being; to be made in the image of God. Let us appreciate the privilege and make ourselves worthy of it by expressing the divine life.

It is such a beautiful thing to be awake, to be conscious, to be aware, as it were, of infinite things. Surely we will open our minds to the beautiful expression of life which is our divine right.



The movement in the Christian world to-day is toward union. Those who stand for God and Humanity must join their forces. Co-operation is the watchword of the hour. That is the brotherhood in the concrete. Nowhere should it have more force than among the followers of the Master.



Poor old Ireland! There seems to be nothing ahead of her but disappointment. A scientist now claims that Irish potatoes are failing and will disappear from the earth.

*THE POWER OF THOUGHT.*

John Burroughs says: "No one ever found the walking fern who did not have the walking fern in his mind. A person whose eye is full of Indian relics picks them up in every field he walks through." When one looks for a thing he keeps the image clearly before his mind, and he will see that thing before long, although, otherwise, it would have escaped his notice. The thing is quickly recognized because the eye has been commissioned to find it. This is a well known law of mental philosophy.

But it does not stop here. When one is interested in a subject, the mind will readily grasp things bearing upon it and tending to illustrate it. The mind, as well as the eye, "perceives only what it brings with it—the power of perceiving." One may read the writings of the deepest thinkers and get only what lies on the surface, but later on, when one's mind has developed, he may take up the old book and will find new and great truths there which had previously been unnoticed.

This law operates on all planes. The man who is looking for the "bad" side of Life, sees nothing but "bad" things, and he groans because there is no good left. The man who seeks the "good" things, sees



nothing but "good," and fails to understand his brother who is stalking down the "bad" things.

If you look for trouble, you will find it. If you look for peace, it will be there. If you see things through the eyes of Love, all will be lovely. If you look for Hate, you will get Hate, full measure and running over. The man who is always expecting to be cheated, is rarely disappointed. The man who thinks every other man a rogue, finds plenty of examples to prove his claim. The man who is always fearing that he will die in the poorhouse makes the acquaintance of that institution. The man who trusts in the Law and works along in trust and confidence, finds evidences of the Law at every turn.

Are you looking for some one to "slight" you? Well, there are plenty who will accommodate you. Are you expecting that everyone will "put on" you? Well, there will be plenty to do it. Are you expecting to be used as a human doormat? Well, there are plenty who want to wipe their feet on somebody, and as you have assumed the doormat attitude, you'll suit. Are you entering into a thing feeling certain that you are going to fail? Well, Failure will be right there. You will find that for which you look.

Why not start in and look for the good things? They're lying all around, waiting to be picked up, but



you'll never see them while you're expecting to find the opposite things. Read Buttroughs' words, at the beginning of this article, and put them into practical use. Start to look for the right kind of things—and you'll find them.—*William Walker Atkinson.*



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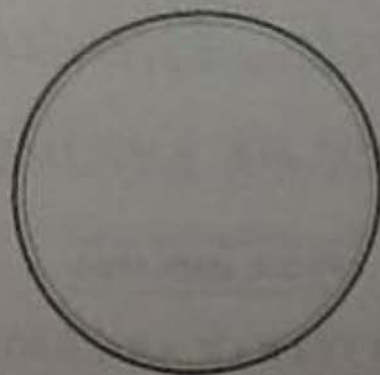
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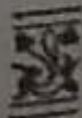
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